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The Tudor Facsimile Texts

New Custom

Edition, 1573

Reproduced in Facsimile, 1908

The Tudor Facsimile Texts

Under the Supervision and Editorship of

JOHN S. FARMER

New Custom

1573

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MCMVIII

GENERAL

New Custom

"New Custom" is an extremely rare item. Until the sale of "the Irish find" in 1906 *no copy had turned up for sale for more than a century. An example then fetched £*155, *and was bought by Mr. Quaritch, who catalogued it at £*205. *The original of this facsimile is in the British Museum* (C. 21, b. 40 [2]). *There are also copies in the Bodleian, at Bridgewater House, and* (*so says Mr. Hazlitt*) *in the Huth Library.*

The author is unknown, but it is obvious that he wrote the play to further the Reformation. It was probably written a few years before it was printed.

The report of Mr. J. A. Herbert of the Manuscript Department of the British Museum, after comparing this facsimile with the original, is entirely satisfactory in respect to the faithfulness of the reproduction. The only "faults" he has to find are as follows:—

(1) A. iv. verso, *the ink writing, in the original, reads "fol.* 49."

(2) B. ii. verso, *line* 8, *the name of the speaker "*cust" *is plainly legible in the original; the blur is too smudgy in the facsimile.*

(3) B. iv. recto, *the dot under the shoulder-note near the foot of the page does not occur in the original.*

(4) D. i. verso, *the ink writing is "Primo": the last letter is almost hidden in the fold of the binding.*

(5) D. ii. verso, *the blot on left-hand margin represents a yellow stain in the original on which "*erso*" is rather plainer than in the facsimile.*

JOHN S. FARMER.

A new Enterlude

No leſſe wittie: then pleaſant, entituled new Cuſtome, deuiſed of late, and for diuerſe cauſes nowe ſet forthe, neuer before this tyme Imprinted.

1573.

The players names in this Enterlude be theſe.

The Prologue.	
Peruerſe Doctrine.	an olde Popiſhe prieſt.
Ignoraunce.	an other, but elder.
Newcuſtome.	a miniſter.
Light of the goſpell.	a miniſter.
Hypocriſie.	an olde woman.
Creweltie.	a Ruffler.
Auarice.	a Ruffler.
Edification.	a Sage.
Aſſuraunce.	a Vertue.
Goddes felicitie.	a Sage.

Fower may Play this Enterlude.

1 { Peruerſe doctrine.

2 { Ignoraunce, Hypocriſie, and Edification.

3 { Newe Cuſtome, Auarice, Aſſurance.

4 { Light of the Goſpell, Creweltie, Goddes felicitie, The Prologue.

All thinges be not soe as in sight they doe seme,
What so euer they resemble, or what euer men deme.
For if our senses in their owne obiects vs doe fayle
Sometimes, then our iudgemente shall but little auaile
In some thinges as suche where doubt geueth denyall,
Of them in the best wise to make any triall.
Whiche sayinge is euident as well shall appeare,
In this little Enterlude whiche we present heare.
Whereby we may learne, how grosly wee erre
Taking one thinge for an other, whiche differ so farre
As good dothe from badde. Example therefore
You may take by these persons if you marke no more.
For the Primitiue constitution whiche was fyrst appointed
Euen by God him self, and by Christ his annoynted:
Confirmed by thappostles, and of great antiquitie:
See howe it is peruerted by mannes wicked iniquitie,
To be called newe Custome, or newe Constitucion,
Surely a name of to muche vngodly abusion.
Whiche our author indifferently scanninge in his minde:
In his simple opinion this cause hee doeth finde,
That by reason of Ignorance, whiche beareth great swaie:
And also stubberne Doctrine whiche shutteth vp the waie
To all good Instruction, and knowledge of right:
No maruell it was though of the trueth we were ignorant quight.
For truely in suche a case, the matter was but small,
To make the ignorant fowle to credite them all,
What so euer they saide, were it trueth or a lye.
For no man was able then to proue them the contrarie.
Wherefore their owne fansies they sette in great prise,
Neglectinge the trewe way, lyke men farre vnwise.
Makinge semblant of antiquitie in all that they did,
To thintent that their subtiltie by suche meanes might be hid.
Newe Custome also hath he named this matter verilie,
In consideration that the people so speaketh commonlie,
Confuting the same by reasons most manifest
Whiche in consequent order of talke are expressed.
This sence hath our Author followed herein as we saide,

For other meaning, moreouer hée will not haue it denaide,
But diuerſe may inuent muche diſtant from this,
Whiche in no wiſe hée wil haue preiudiciall to his,
Nor his vnto theirs, what ſoeuer they bée,
For many heades, many wittes wée doe plainely ſée.
Onely hée deſireth this of the worſhipfull audience,
To take in good parte without al manner offence:
What ſoeuer ſhall be ſpoken, marking the intent,
Interpreting it no otherwiſe but as it was ment.
And for vs if o patience you liſt to attende:
Wée are readie to declare you the matter to the ende.

Finis Prologi.

Actus. 1. Scena. 1. Peruerſe Doctrine and Ignorance entre.

IT is euen ſo in déede, the woꝛlde was neuer in ſo euyll a ſtate. Pe
But this is no time foꝛ vs of theſe matters to debate. Do
It were good wee inuented ſome politike waie
Our matters to addꝛeſſe in good oꝛderly ſtaie.
And foꝛ vs, reaſon would wee loked to our ſelues.
Do you not ſée howe theſe newe fangled pꝛatling elfes,
Pꝛinke vp ſo pertly of late in euery place?
And go about vs auncients flatly to deface?
As who ſhoulde ſay in ſhoꝛte time, as well learned as wée,
As wiſe to the woꝛlde, as good they mighte accounptid bée.
Naye, naye, if many yeeres, and graie heares do knowe no moꝛe:
But that euery peuiſhe boye hath euen as muche witte in ſtoꝛe:
By the maſſe then haue I lyued to long, and I would I were dead
If I haue not moꝛe knowelédge then a thouſande of thē in my head.
Foꝛ how ſhould they haue learning that were boꝛne but euen now? 20
As fit a ſighte it were to ſée a goꝛſe ſhodde, oꝛ a ſadld cowe,
As to heare the pꝛatlinge of any ſuche iacke ſtrawe.
Foꝛ when hée hath all done I compte him but a very dawe.
As in London not longe ſince you wot well where,
They rang to a Sermon, and wée chaunced to be there.
Vp ſtart the pꝛeacher I thinke not paſt twenty yéeres olde.
With a ſounding voyce, and audacitie bolde,
And beganne to reuile at the holie ſacrament, and tranſubſtanciation.
I neuer hearde one knaue oꝛ other make ſuche a declaration.
But, but if I had had the boye in a conuenient place,
With a good roddo, oꝛ twaine not paſt one howꝛes ſpace?
I woulde ſo haue ſcourged my marchant that his bꝛeche ſhould ake,
So longe as it is ſince that hée thoſe woꝛdes ſpake?
What? younge men to be medlers in Diuinitie? it is a godly ſight.
Yet therein nowe almoſt is euery boyes delight,
No boke nowe in their handes, but all ſcripture, ſcripture.
Eyther the whole Bible, oꝛ the newe Teſtament you may be ſure.
The newe Teſtament foꝛ them? and then to foꝛ cowle my dogge.
This is the olde pꝛouerbe, to caſt perles to an hogge.
Geue them that whiche is méete foꝛ them, a racket, and a ball,

Or some other trifle to busie their heades with all.
Playinge at coytes, or nine holes, or shotting at buttes,
There let them be a goddes name, til their hartes ake & their guttes.
Let vs alone with Diuinitie whiche are of ryper age.
Youth is rashe they say, but olde men hath the knowledge.
For while they reade they knowe not what, they omit the veritie, 21
And that is nowe the cause so many fall into heresie
Euery man hath his owne way, some that, and some this,
It wolde almost for anger surpeuerence make a man to pisse
To heare what they talke of in open communication,
Surely I feare me Ignorance this geare wyl make some desolation.
ce. If I feare the same also, but as towching that wherof you speake ful-
They haue reuoked diuerse olde heresies out of hell. (well:
As against Transubstantiation, Purgatory, and the Masse,
And say that by scripture they can not be brought to passe.
But that whiche euer hath ben a meste trewe, and constant opinion,
And defended also hitherto, by all of our religion,
That I Ignorance am the mother of true deuotion,
And knowledge the auctour of the contrarie affection;
They denie it so stoutely as thoughe it were not so.
But this hath ben beleft many an hundred yeere ago.
Wherefore it greueth mee not a lyttle that my case should so stande,
Thus to be dispraued at euery prattlers hande.
e If yea doth then the more vnwiseman you, as I trowe,
ne. For they say as muche by mee, as you well do knowe.
And shall I then go here my selfe at they? talke?
No let them speake so longe as their tongues can walke.
They shall not greue mee, for why? in very south
It were follie to endeuour to stop euery mannes mouth.
They haue brought in one, a younge vpstart ladde as it appeares.
I am sure he hath not ben in the Realme very many yeares.
With a gathered frocke, a powlde head, and a broade hatte,
An vnshaued bearde, a pale face, and he teacheth that 22
All our doinges are naught, and hath ben many a day.
He vsalaweth our ceremonies, and rites, and teacheth an other way
To serue God, then that whiche wee do vse.
And goeth about the peoples myndes to seduce. (feare.
It is a pestilent knaue, he wyll haue preestes no corner cappes to
Surplices

Surplices, are superstition, beades, pares, and suche other geare,
Crosses, belles, candells, oyle, bran, salt, spettle, and incense,
With fenāng, and singing hē accomptes not worth iii. halfpense,
And cries out on them all, if to repete them I wil
Suche holy thinges wherein our religion doth consist.
But hē commaundes the seruice in English to be readde.
And for the holy Legende the Bible to put in his steadde.
Euery man to loke thereon at his list and pleasure.
Euery man to studie diuinitie at his conuenient leasure.
With a thousand newe guises more you knowe as well as I.
And to terme him by his right name, if I shoulde not lie:
It is newe Custome, for so they be him call
Bothe our sutter Hipocrisie, Superstition, Idolatrie, and all:
And truely me thinketh they do iustly, and wisely therein,
Since hee is so diuers, and so lately crept in.
¶ So they call him in deede you haue saide ryght well,
Because hē came newely from the deuyll of hell,
Aboue Custome quod you: now a vengeance of his newe nose,
For bringing in any suche vnaccustomed glose.
For hē hath seduced the people by mightie greate flockes.
Bode of God it were good to set the knaue in the stockes.
Or elles to whyp him for an exaumple to all roges as hē,
How they the authors of newe heresies bē.
Or henceforth do attempt any suche strange deuise.
Let him keepe him-selfe from my handes if hē be wyse.
If euer I may take him within my rayne
Hē is sure to haue whipping there for his payne.
For hē doth muche harme in eache place throughout the lande.
Wherefore Peruersedoctrine, here nedeth your hande,
I meane that ye be diligent in any case,
If ye fortune to come where Newcustome is in place:
And to vse the villaine, you knowe what I meane,
That in all poyntes you may discretite him cleane.
And when hē beginnes of any thynge for to clatter:
Of any controuersie of learnyng, or Diuinitie matter:
And to cling fast vnto euery mannes thought:
That his wordes may seme heresie, and his doinges but nought.
¶ Tushe let me alone with that, for I haue not so lytle wit,

Pen

But doe

But I haue practiſed this alreadie, and minde alſo to do it.
Yet a further deuiſe I haue I thinke not amiſſe.
Harken to mée Ignorance, for the matter is this.
For the better accomplishing our ſubtiltie pretended:
It were expedient that bothe our names were amended.
Ignorance ſhal be Simplicitie, for that comes very nie.
And for Peruerſedoctrine I wyll be called Sounde doctrine I.
And nowe that wée are both in ſuche ſorte named:
Wée may goe in any place and neuer be blamed.
Sée then you remember your name ſir Simplicitie.
And mée at euery woorde Soundedoctrine to be.
Beware of tripping, but loke in minde that you beare,
Your fayned name, and what before you weare.
But who is this that hitherwarde doth walke?
Let vs ſtande ſtill to heare what hée wyll talke.

¶ New Cuſtome, entreth alone.

Actus. 1. Scena. 2.

When I conſider the auncient times before,
That haue ben theſe eyght hundred yéres and more:
And thoſe conferre with, theſe our later dayes:
My minde do theſe diſpleaſe a thouſand waies.
For ſure hée that hath bothe perceaued aright:
Wyll ſay they differ as darkenes dothe from light.
For then playne dealing beare away the price,
All thinges were ruled by men of good aduiſe.
Conſcience preuayled muche, euen euery where,
No man deceiued his neybour, and eke a thing full rare,
It was to finde a man you might not truſt.
But loke what once they promiſed: they did that well, and iuſt.
If neighbours were at variance they ran not ſtreight to lawe.
Daiesmen toke vp the matter, and coſt not them a ſtrawe.
Suche delight they had to kyll debate, and ſtrife.
And ſurely euen in thoſe dayes was there more godlier life.
Howbeit men of all ages are wonted to diſpraiſe
The wickednesſe of time that flouriſhed at their daies,
As well hée may diſcerne who for that but lightly lokes

In

In euery leafe almoſt of all their bookes.
For as for Chriſt our maiſter, what hee thought of Iewes:
And after hym thapoſtles, I thinke it is no newes.
Harke Sim lic.tie hee is some preacher I wyll lay my gowne. Per
Hee minideth to make a sermon within this towne
Hee speaketh honestly yet, but surely if hee rayle at mee:
I may not abide him by the masse I promise thee.
Paule to the Corinthians plainely doth tell New
That their behauiour pleased him not well.
All our forefathers likewise haue ben offended,
With diuerse faultes at their time, that might haue ben amended.
The doctours of the Churche, great faulte they dyd fynde,
In that men liued not after their myndc.
First with the rulers as examples of sinne,
Then with the people as continuing therin.
So that of them both this one thing they thought,
That the people was not good, but the rulers were naught.
But in comparison of this time of miserie,
In those daies men lyued in perfecte felicitie.
Sainct Paule prophecied that worse tymes shoulde ensue.
In nouissimis venient quidam saith hee, this is trewe,
Folowinge all mischiefe, vngodlinesse, and euyll,
Leaning to all wickednesse, and doctrine of the deuyll.
And spake hee not of these daies thinke you I praye?
The proofe is so playne that no man can denaye.
For this is sure, that neuer in any age before,
Naughtines, and sinne hath ben practised more,
Or halfe so muche, or at all, in respecte, so I saye
As is nowe (God amende all,) at this present daye.
Sinne nowe, no sinne, faultes no faultes a whit.
O God, seest thou this, and yet wylt suffer hit?
Surely thy mercie is great, but yet our sinnes I feare,
Are so great, that of Iustice with them thou canst not beare.
Adulterie no vice, it is a thinge so rife,
A stale ieste nowe, to lie with an other mannes wyfe.
For what is that but daliaunce? Couetousnesse they call
Good husbandrie, when one man would faine haue all.
And eke a like to that is vnmercifull extorcion,

A ſinne in ſight of god, of great abhomination.
For Pride that is now a grace, for rounde about,
The humble ſpirited is termed a fole, or a lowte.
Who ſo will bee ſo drunken that hee ſcarſly knoweth his waye,
Oh hee is a good fellowe, ſo now a dayes they ſaye.
Gluttonie is Hoſpitalitie, while they meate, and drinke ſpill.
Whiche would relieue diuerſe whom famine doth kill.
As for all charitable deedes they be gone God knoweth,
Some pretende lacke but the chiefe cauſe is ſlouth,
A vice moſt outragiouſe of all others ſure,
Right hatefull to God, and contrarie to nature.
Scarſe bloud is punished, but euen for very ſhame,
So make they of murther but a trifling game.
O how manie examples of that horrible vice
Do dayly among vs nowe ſpring and ariſe?
But thankes be to God that ſuch rulers doth ſende,
Whiche earneſtly ſtudie that fault to amende.
As by the ſharpe puniſhement of that wicked crime
Wee may ſee that committed was but of late time,
God direct their hearts they may alwaies continue
Suche iuſt execution on ſinne to enſue.
So ſhall be ſaued the life of many a man:
And God wyll withdrawe his ſore plagues from vs than.
Theft is but pollicie, Periurie but a face,
Suche is now the worlde, ſo farre men be from grace.
But what ſhall I ſay of Religion and knowledge
Of God, whiche hath ben indifferent in eache age
Before this: howbeit his falles then it had,
And in ſome poyntes then was culpable, and bad:
Surely this one thinge I may ſay aright,
God hath reiected vs away from him quight,
And geuen vs vp wholly vnto our owne thought,
Vtterly to deſtroy vs, and bring vs to nought.
For do they not followe the inuentions of men?
Looke on the Primitiue Churche, and tell mee then,
Whether they ſerued God in this ſame wiſe,
Or whether they followed eny other guyſe?
For ſince Goddes feare decayed, and Hypocriſie crept in,

In

In hope of some gaines, and lucre to win:
Cruelnie bare a stroke, who with fagot and fier,
Wrought all thinges to passe that hee did desier.
Nert Auarice spilt all, whiche lest it should be spide:
Hypocrisie ensued the matter to hide.
Then brought they in their monsters, their Palles, their Light,
Their Torches at none, to darken our sight.
Their Popes, and their pardones, their Purgatories for soules,
Their smoking of the Church, and singing of coles.
¶ Stay yet a whyle, and let vs heare more communication. Ignor
¶ I can not by goddes soule, if I might haue all this nation. Peru
Shall I suffer a knaue thus to rayle, and prate?
Nay, then I pray god the deuyll breake my pate,
I will be reuenged or hee depart away.
Sh surrah you haue made a feire speake here to day.
Do you loke for any reward for your deede?
It were good to beate thee till thy head bleede,
Or to scourge thee welfauouredlie at a cartes tayle,
To teache suche an horeson to blaspheme, and rayle
At suche holie misteries, and matters so hie
As thou speakest of nowe, and rayledst at so lately.
¶ What meane ye sir, or to whom do you speake? New
Are ye minded on mee your anger to wreake,
Whiche haue not offended as farre as I knowe?
¶ I speake to thee knaue, thou art madde I trowe. Per
What meanst thou to raile right now so contemptuously,
At the chefest secretes of all Diuinitie?
¶ Uerelie I railed not so farre as I can tell, New
I spake but aduisedly, I knowe very well.
For I wyll stande to it, what so euer I sayde,
¶ Wilt thou soe? but I will make thee well apeide, Per
To recant thy wordes I holde thee a pounde,
Before thou departe hence out of this grounde.
¶ No that shall you not doe if I die therefore. New
¶ Thou shalt see anone, go to, prattle no more, Per
But tell mee theffect of the woordes whiche were sayde.
¶ To recite them agayne, I am not afrayde: New
I sayde that the Palle, and suche trumperie as that,

Popery, Purgatorie, pardons were flatt
Against Goddes worde, and Primitiue Constitution,
Crept in through Couetousnesse, and superstition,
Of late yeres, through Blindenes, and men of no knowledge,
Euen suche as haue ben in euery age.
rsd. ¶ Now precious horeson thou hast made a lie.
Howe canst thou proue that tell me by and by.
¶ It needeth small proofe, the effect doth appere,
Neither this is any place for to argue here.
And as for my saying I holde the negatiue.
It lyeth you vpon to proue the affirmatiue,
To shewe that such thinges were vsed in antiquitie,
And then I can easely proue you the contrarie.
rsd. ¶ Standst thou with me on schole pointes, dost thou so in deede?
Thou hadst best to proue me whether I can reede.
Thinkest thou I haue no Logique, in deede thinkest thou soe?
Yes peinsockes, that I haue, for fortie yeares agoe
I coulde smatter in a Duns pretelie I do not iesse,
Better I am sure then an hundred of you, who so euer is the best.
uist. ¶ Truelie I beleue you, for in suche fonde bookes
You spent idellie your time, and wered your lokes.
More better it had ben in bookes of holie Scripture,
Where as Vertue is expressed, and Religion pure,
To haue passed your youth, as the Bible and suche.
Then in these trifles to haue tolted so muche.
Not more to haue regarded a Duns, or a Scotticisme,
Then you would the wordes of the holie Euangelist.
rsd. ¶ What? for a Childe to meddle with the Bible?
uist. ¶ Yea sure more better, then so to be idle.
rsd. ¶ Is studie then idlenes? that is a new terme.
uist. ¶ They say better to be idle then to do harme:
rsd. ¶ What harme dothe knowledge I pray thee tel me?
uist. ¶ Knowledge puffeth vp, in Saincte Paule you may se.
rsd. ¶ Wee but what knowledge meaneth he, tell me that?
uist. ¶ Euen such knowledge as ye professe flat.
For the truthe, and the Gospell you haue in contempt,
And followe suche toyes as your selues do inuent.
Forsaking Goddes lawes, and thappoll les institution,

In all your procedinges, and matters of Religion.

¶ By what speakest thou that let me here thy iudgement? Perue

¶ Not by any gesse, but by that whiche is euident. New c

As for the Scriptures you haue abolished cleane,
New fashions you haue constitute in Religion, agayne
Abuse of the Sacraments then hath ben tofore,
Haue you brought, and in nombre haue you made them more,
Then Christ euer made: Wherfore shew your auctoritie:
Or els haue you done to the Churche great iniurie.
Thappostles neuer taught your transubstantiation
Of bread into flesshe, or any suche fashion.
Howe be it they were conuersant euery day, and howe,
And receiued that Sacrament of Christ our sauiour.
You feigne also that Peter was bishop of Reme,
And that hee first instituted the seate of your Popedome.
But peruerse nation, howe dare you for shame,
Your fansies on Christ, and thappostles to frame?

¶ Marie auaunt Jackesauce, and prating knaue. Peru

I will coniure thy cote if thou leaue not to raue.
With all my harte and auengeance come vp and be nought.
I see wee shall haue an heretike of thee as I thought.
These finges were appeared or thou wast borne, dost thou not see?
And shall be when thou art hanged I warrant thee.

¶ Ere I was borne? nay sure that is not trewe. New

For in comparison of mee they be but newe.

¶ Of thee? ha ha ha, what of thee? thou art mad. Peru

¶ Surely in my sexte I am bothe sobre, and sad. New

¶ Whie how olde art thou, tell mee I pray thee hartely? Peru

¶ Elder then you I perceiue. New

¶ What older then I? Peru

The younge knaue by the masse not fully thirtie,
Wouldest be elder then I that am aboue sixtie?

¶ A thousande, and a halfe, that surely is my age. New

Aske and enquire of all men of knowlage.

¶ A thousand yeares? soddes precious sowle I am out of my wittes. Peru

He is possessed of some deuyll or of some euill spirites.
Why thou art a young knaue, of that sexte I saye,
That brought into this realme but the other daye,

This new learning, and theſe hereſies, and ſuche other things moe,
With ſtrange guiſes inuented now long agoe.
And I pray thee tell mée, is not thy name Newcuſtome?

:w cuſt. ¶ Trewly ſo I am called of ſome.
As of ſuche as wante both witte, and vnderſtanding,
As you do nowe I knowe by your talking.
But woe be to thoſe that make no diſtinction,
Betwéene many thinges of diuerſe condition.
As naught to be good, and hotte to be colde.
And olde to be newe, and new to be olde.
Wherefore theſe diſceytes you dayly inuent,
The people to ſeduce, vnto your aduertiſement,
While with tales you aſſay, and with lies you begyn,
The truth to deface, and your credite to wyn.

uersd. ¶ What is thy name then I pray thée make declaration.

w cuſt. ¶ In fayth my name is Primitiue conſtitution.

uersd. ¶ Who? who? Praua Conſtitutio? euen ſo I thought,
I wiſt that it was ſome ſuche thinge of nought.
Like Lettuſe like lippes, a ſcabd horſe for a ſcald ſquire.

y cuſt. ¶ Primitiue conſtitution I ſaide if you heare,
Suche orders as in the Primitiue churche heretofore
Were vſed, but not nowe, the more pitie therefore.

ıersd. ¶ Ah, ah in good time ſir wel might you fare Primitiue Conſtitutiō,
That is your trewe name you ſay without a l delution.
Primitiue Conſtitution (quoth ſtowe) as muche as my ſléeue,
The deuill on him which will ſuch liers beléeue.
For my parte if I credite ſuch an hearie mowle,
The fowle fende of hell fetche mée bodie, and ſowle.

cuſt. ¶ Trueth can not preuaile, where Ignorance is in place.

ıāce. ¶ Peace, or I will lay my beades on thie face,
Haſt thou nothing to raile at, but Ignorance I trowe?

cuſt. ¶ You may vſe mée euen at your pleaſure I knowe.
For Peruerſe doctrine that is rooted ſoe faſt,
That it may not be changed at no heauenlie blaſt:
May not heare the contrarie, but beginneth to kicke,
Like a iade when hée feleth the ſpurre for to pricke.

ersd. ¶ Per? ſaiſt thou ſoe thou miſcreant villaine?
A little thing would make mee knocke out thy brayne.

Peace.

Hence out of my ſight, away, packing, trudge,
Thou deteſtable heretike, thou caytife, thou drudge.
If I may take thee it were as good thou weare deade,
For euen with this Poxtuſe I will battre thy heade. Exit.
Thoughe I hang therefore I care not I,
So I be reuenged on a ſlaue ere I die.
Sacrament of God, who hath heard ſuche a knaue?
Who after he had done at Ignorance to raue:
Peruerſe doctrine (quod he) is alſo rooted ſo faſt
That he may be changed by no heauenly blaſt.
No goddes ſoxle I warrant him I will ſee him rotten,
Before that my Doctrine I ſhall haue forgotten.
Wherefore it behoueth vs some councell to take,
Howe we the ſtronger our matters may make.
Againſt the ſurpriſe of this newe inuaſion,
Begunne of late by this ſtrange generation,
Of Newcuſtome and his makes, meaning to deface
Our anncient rightes, and Religion, and to place
Their deuliſhe doctrine the Goſpell, and ſoe
Our gaines to debate, and our ſelues to vndoe.
I thinke it beſt therefore that our ſiſter Hypocriſie
Do vnderſtand fully of this matter by and by.
Let vs goe and ſeeke her the caſe for to ſhewe
That we her good councell may ſpedely knowe.
I am readie, in following I will not be ſlowe. Exiunt. Ignorãc
Exeunt.

Actus. 2. Scena. 1.

Light of the Goſpell, and Newcuſtome enter.

Doubt you nothing at all, for God will ſo prouide, Light of
Who leaueth not his elect to defende, and to guide: the goſp
That where euer I come ſuche grace you may finde,
As ſhall in eache poynte content well your minde.
And admit that they not call you Newcuſtome, what then?
Attribute that follie to the ignorance of men,
That followe their fantſies, and know not the right.

anoll

Well, you knowe where I come once the light
Of the Gospell whose beames do glister so cleare:
Then primitiue constitution in eache place you appeare
And as elsewhere you haue ben, so do not mistrust
But in this place hereafter be receiued you must.

ew cust. ¶ According to your nature so do you very well,
Do put mee in good hope, bright Light of the Gospel.
And seing you be trewe, I may in no wise
Misdeeme you the father, or authour of lies.
For if trust to the Gospell do purchase perpetuaunce
Of life vnto him who therein hath confidence:
What shall the light doe? whose beames be so bright:
That in eache respect all thinges else of light,
Are but very darkenes, and eke terrestriall,
So the light of the Gospell ouershineth them all.
Wherefore with great comforte I receiue your counsell,
With hartie thankes vnto you, the light of the Gospell.

ight of ¶ Do so, and by Faith then shall you obtaine
ie gospel What so euer you desire, the Scripture saith plaine.
For quicquid petieritis in nomine meo.
It must of trueth needes be vnderstode so?,
That without Faith what so euer wee fortune to craue:
Wee may not take for it our desire to haue.
Faith moueth mountaines so it be pure faith in deede,
By Fayth wee obtaine what so euer wee neede.
Then Faith shall restore to you more thinges then this,
Beleue mee Primitiue constitution, what so euer is amisse.
But where be those reprobates deuoyde of all grace,
Who lately misused you, as you saide in this place?

New Cu. ¶ They be sodenly departed, I wote not well whether,
For I left them right now bothe here together,
They can not be farre hence I know very well,
Where they be there is none ill we alike, but can tell.

Light of ¶ Do you knowe them agayne if you mete them aright?
New cust. ¶ Yea sir that I doe euen at the first sight.
Light of ¶ Then let vs not tarie, but goe seeke them straite.
New cust. ¶ At hande I am readie on you for to wayte.

Actus

Actus. 2 Scena. 2,

Hypocrisie, Peruersedoctrine, and Ignorance entre.

PEruersedoctrine I say, take hede in any sorte Hipoc
That thou neuer beleue what so euer they reporte,
Though they of the Gospell neuer so muche do preache,
Euery man will not credite what so euer they teache.
They will not say all beléeue, when they do not I promise thée:
For that time will neuer come in this world trust mé.
Tushe, tushe, be thou busied in any case
To discredite their preachinge, in euery place.
If they teache them one thing, then teache thou the contrarie.
And if that no Scripture for thy place thou haue readie:
In wordes that supplie whiche wanteth in reason,
For ill thinges applied somtime in good season:
As of better ektsones do importe the wayte,
So they be well ordred by good pollicie, and slaught.
Howbeit their doctrine be sounde: yet their vices fynd out,
As this is a slouen, or this is a lowte.
Hée speaketh on enuie, suche a one for néede,
This saith it in woordes, but hée thinketh it not in déede.
Upon greatter occasion they sticke not to raue.
Saying this is a whoremaster, villaine, hée an Heretike knaue,
An Extorcioner, a théefe, a traytour, a murtherer,
A couetous person, a common Usurer.
This hée doth for my mistresse his wyues sake by the rode,
The better to mainteine and supporte the frenchehode.
Remember also that it weare a great shame,
For thée for to haue forgotten thy owne name.
Peruersedoctrine of right must the trueth so peruerte:
That hée neuer let it sinke into any mannes harte,
As farre as hée can with diligence withstande,
For euer it behoueth thée to be readie at hande,
To strenthen thine owne partes, and disproue other doctrine,
What so euer shall be taught that is contrarie to thine.
Still pretende Religion what so euer you say,
And that shall get thée good credite alway,
Pleasing the multitude with suche kinde of grace.

As with them to the whiche moſt enclined they are.
Square cappes, longe gownes, with tippettes of ſilke,
Braue copes in the churche, ſurplices as white as milke,
Beades, and ſuche like, all theſe beare the price.
To theſe thinges applie thy attendant deuiſe.
And other likewiſe which well you do knowe,
Whiche all of great holineſſe do ſet forthe a ſhewe.
Though ſome of them doubtleſſe be indifferent, what matter,
They furniſhe our buſineſſe neuer the latter.
For theſe of antiquitie ſince that they do ſmell:
Our cauſe muſt commend right wonderfull well.
And theſe be the thinges wherof thou haſt néede.
The better of thy wyl, and purpoſe to ſpéede.
Then geue thy attendance, and ſo be ſure of this.
That I will be readie and neuer wyll miſſe,
To aſſiſt thée ſtill in worſkinge thy purpoſe,
To thadnauncing of thée, and deprelſing thy foes.

ersd. ¶ Gramercie good Sirker euen with all my hearte,
For this your good councell, and for my parte
What ſo euer in this caſe may bée poſſibly donne:
I ſhall followe your preceptes as a naturall ſonne.
For the matter ſo ſtandes if wée loke not well about,
That wée quite periſhe all out of doubt.
Unleſſe ſome ſuche way wée take out of hande:
Whereby wée may be able our foes to withſtande.
And for this cauſe my brother Ignorance and I:
Leſt it ſhould chaunce vs to fall into ieoperdie:
Through enuie of our names in any mannes eare:
For this intent I ſay wée did diligently care,
Our names to counterfaite, in ſuche maner ſorte:
That where euer wée goe wée may win good reporte.

ɔri. ¶ Of my faith that is very well done in déede.
God ſende thée a good wit ſtill at thy néede.
And that in thy doinges ſuche ſucceſſe thou maiſt fynde:
That all thinges may chaunce to thée after thy minde.
My brother if thou haue ought elſe for to ſay,
Speake on or that I departe hence away.

ersd. ¶ Great thankes for your counſel, and if yee chaunce to 'go thyther,

You

You may méete with Ignorance: to hasten him hyther.
¶ Farewell, hée shall be here, you shall see euen anon.
¶ Alacke, alacke, now my good sister is gon.
Whose presence to enioye is more pleasant vnto mée,
Than any thing what so euer in the worlde coulde bee.
Good occasion haue I suche a sister to embrace,
For by her meanes I lyue, and enioye this place.
Which yet I possesse as longe as I may,
And haue heretofore many a faire day.
For since these new Heretikes the deuill take them all,
In all corners began to barke, and to ball:
At the Catholike Faith, and the olde religion.
Making of them bothe but matters of derision:
Hypocrisie hath so helped at euery neede:
That but for her hardly were wée lyke for to speede.
For be our case neuer so nye driuen to the worst,
Through her meanes by some meane take no place at the first:
Yet some meanes doth shee finde, by some meanes at the length,
That her waies do preuaile and her matters get strength.
Shée can finde out a thousand guyles in a trice,
For euery purpose a newe strong deuise.
No matter so difficile for man to finde out,
No businesse so daungerous, no person so stowt,
But of thone shée is able a solucion to make,
And thothers greate peryll, and mode for to slake.
And in fine muche matter in fewe wordes to containe:
Shée can finde out a cloke for euery payne.
What person is there that beareth more swaie,
In all maner of matters at this present daye,
Throughout the whole world, though of symple degree,
And of small power to sight shée seeme for to bée?
Consider all trades, and condicions of lyfe.
Then shall you perceiue that Hipocrisie is rife
To all kinds of men, and of euery age:
So farre as their yeeres them therein may geue knowledge:
Lo here a large fielde where at length hée may walke,
Who list of this matter at the full for to talke,
To declare of what power, and of what efficacie,

In euery age, countrey and time is Hypocriſie.
But I may not about ſuch ſmall pointes now ſtande,
The affaires they be greater that I haue in hande.
Ignorance is the cauſe that I ſo longe tarie hére,
And beholde where the blinde Buſſard doth approche.
Come on thou groſſe headed knaue, thou whoreſon aſſe I ſay,
Where haſt thou ben ſence wée departed to day?
prãce. ¶ Where haue I ben quod you? mary euen there I was,
Where as I would haue geuen an hundred pounde by the maſſe
To haue ben here, for neuer ſence the day I was borne,
Was I ſo nére hande in peeces for to haue ben torne.
For as I was going vp and downe in the ſtréte:
To ſée if I coulde with Hypocriſie méete?
Béeholde a farre of I began to eſpie,
That heretike Newcuſtome, with an other in his companie.
As ſone as they ſawe mée: they hyde them a pace,
Came towardes, and met mée full in the face.
I am glad wée haue founde you then quod this heretike knaue,
For you, and your fellowe this day ſought wée haue
In euery place, and now can not you flie,
And with theſe wordes bothe t'ey came very nie.
Whereat I ſo feared I may tell you playne:
That I thought at that howre I ſhould haue ben ſlayne.
This is hé quod the varlet, of whom I tolde you of late,
An Enemie of the trewth, and incenſed with hate
Againſt God and his Churche, and an impe of Hypocriſie,
A foe to the Goſpell, and to trewe Diuinitie.
Thou lyeſt heretique quod I, and naught elles coulde I ſay,
But brake quickely from them, and hither came away.
erſd. ¶ Who is hé that was with him Simplicitie, canſt thou tell?
prãce. ¶ Not I ſure, but ſome call him the Light of the Goſpell.
A good perſonable fellowe, and in countenaunce ſo bright:
That I coulde not beholde him in the viſage aright.
erſd. ¶ Goddes preciouſe woundes that ſlaue, marie fie on him fie,
Body of our Lorde is hé come into the countrye?
I thinke all the Heretiques in the worlde haue taken in hande,
By ſome ſolemne othe to peſter this lande,
With their wicked Sciſmes, and abhominable ſectes,

Eolne

Now a vengeance on them all, and the Deuyll breake their neckes.
Light of the Gospel? light of a straw, yet what euer hée bee,
I wolde hée were hanged as hie as I can see.
¶ What haue you heard of him before this? Ignor
¶ Heard of hym? yée that haue I often twis. Perue
If there be any in the worlde it is this horeson théefe,
Welaeue mée Simplicitie, that will worke vs the mischiefe.
Hath that same new Jacke gotte him suche a mate?
Now with all my heart a pestilence on his pate.
I woulde they were both hanged fairely together,
Or elles were at the deuill, I care not muche whether.
For since these Geneuian doctours came so fast into this lande,
Since that time it was neuer merie with Englande.
Firste came Newcustome, and hée gaue the onslay,
And sithens thinges haue gone worse euery day.
But Simplicitie dost thou knowe what is mine intent?
¶ Tell mée, and I shall knowe what you haue ment. Igno
¶ Our matters with Creweltie our friende to discusse, Peru
And to here him, what counsell in this case hée will geue vs.
And this is the cause I haue taried for thée,
Because that to him I would haue thée goe with mée.
But see where hée commeth with Auarice saoly walking,
Let vs listen, if wée can, whereof they be talkinge.

Actus. 2 Scena. 3.

Creweltie, Auarice entre, Peruersedoctrine, and Ignorance tarie.

NAy by Goddes harte, if I might doe what I list, Cruel
Not one of them all that should scape my fist.
His nayles I would Plague them one way, or an other.
I would not misse him, no if hée were mine owne brother.
With small faultes I might beare as I sawe occasion,
And punishe, or forgeue, at mine owne discretion,
For I wote that sometime the wisest may fall.
But Heresie, fie on that, that is the greatest of all.
Euery stockes should be full, euery prison, and iayle.
Some would I beate with roddes, some scorge at a cartes tayle.
Some hoyse their héles vpwarde, some beate in a sacke,

Some manickle their fingers, ſome binde in the racke.
Some would I ſterue for hunger, ſome would I hange priuilie,
Saying that them ſelues ſo dyed deſperately.
Some would I accuſe of matters of great weight,
Openly to hange them as treſpaſſours ſtreight.
A thouſand mo waies could I tell, and not miſſe,
Whiche here in England I may ſay to you I haue practiſed ere this,
And truſt by his woundes, Auarice, ſome agayne for to trie
How ſo euer the worlde goe before that I die.

arice. ¶ Now I will tel thée Crueltie, by goddes ſacrament I haue ſworne,
It were pittie but thou were hanged before.

eltie. ¶ Ha,ha,ha, I had as liefe they were hanged as I,
By the maſſe there is one thing makes me laugh hartely, ha,ha,ha.

arice. ¶ I pray thée what is that? (paſtime deſier

eltie. ¶ What? ha,ha,ha, I can not tel for laughinge I wold neuer better
Then to here a doſen of them howling together in the fier.
Whoſe noyſe as my thinketh I could beſt compare:
To a crie of houndes following after the Hare.
Or a rablement of Bandogges barking at a Beare, ha,ha,ha.

arice. ¶ I beſhrew thy knaues fingers with my very hearte,
The deuill will reward thée, whoſe darling thou arte.
But ſirra I pray thée if it had chanced me in thoſe daies in thy handes
I thinke ſure thou wouldſt haue ordred me well. (to haue fel,

eltie. ¶ His bloud I would I might haue once ſéne that chaunce,
I would haue bert thée with a vengeaunce for olde aquaintaunce.

arice. ¶ Why ſo, I was alwaies thy furderer in thoſe daies I am ſure.

eltie. ¶ Yee, but what was the cauſe? thine owne profite to procure.
For ſo that thou mighteſt bauntage, and lucre obtaine:
Thou wouldeſt not ſticke to bring thine owne brother to payne.

arice. ¶ Ha,ha,ha, no nor father, and mother if there were ought to be got,
Thou mighteſt ſweare: if I could I would bring them to the pot.
Whereof a like Hiſtorie I ſhall tell thée Crueltie.
In Englande which my ſelfe plaied in the daies of queene Marie.
Two brothers there were dwelling young gentilmen, but the heyre
Had ſubſtantiall reuenewes, his ſtocke alſo was faire.
A man of good conſcience, and ſtudious of the Goſpell.
Which the other brother perceiuing very well,
Perſwaded him by all meanes ſince hée was ſo bent,

To

To be constant in opinion, and not to relent.
Which done, hée gaue notice to the officers about,
Howe they should come with searche to finde his brother out.
Who, when hée was once in this sorte apprehended,
Shortly after his life in the fier hée ended.
The other had the most part of all his lyuinge,
How saist sir knaue? is not this the next way to thriuinge?
O vnreasonable Auarice vnsaciable with gayns. Cruelt
What this? tushe it was but a merie trayne. Auari
For lukers sake his owne brother to betraye? Cruelt
Hence Judas, with these doinges I can not awaye.
I was euer with him still readie at hande, Auari
Continually suggesting of the house and the lande,
And yet to tell you the trueth, as in deede the thinge is,
Of my conscience I thinke the best part was his.
By goddes glorious woundes hée was worthy of none? Cruel
But thou to be whipped for thy grædie suggestion.
Harte of god man by the meanes better, or worse, Auari
I passe not I, so it be good for the purse, ha, ha, ha,
If you loue the purse so well Auarice, as you say in deede, Peruc
Then helpe mée with your councell now at a nède.
What Peruersdoctrine? Ignorance too? were you both so neere? Auari
Wee had thought at our comming that no man had ben heere.
Wée haue ben in this place euer since that you staide, Ignori
And wée haue heard also, what so euer you haue sayde.
Welcome bothe on my faith, and I am glad it was our chaunce, Cruel
To meete with you here Peruersdoctrine, and Ignorance.
Whie: how gothe the worlde: my thinkes you be sad?
Mary god haue mercie, but there is small cause to be glad. Peruer
For excepte you come speedely with your helping hande,
No doubt wée shall shortly be banished the lande.
Whie so Peruersdoctrine? Auaric
I pray thée let mée vnderstande. Cruelt
Whie so? you knowe howe since Heresie came lately in place, Peruer
And newe customs that vile Scismatique, began to deface
All our olde doings, our seruice, our rites, that of yore
Haue bene of great price in the olde time before:
Our selues haue bene enforced almost for to flye,

The

The countrie, or elſe couertly in ſome corner to lye.

eltie. ¶By the Maſſe that is trewe, for I dare not appeere,
Who ſo euer would geeue mee. xx. li. landes by the yeere.

rice. ¶Ha,ha,ha,by goddes ſote and I was neuer in better caſe in my life,
For Couetouſnes with the Clergie was neuer ſo rife.
Wherefore I haue no cauſe in ſuche ſort to be greeued,
Yet I would I could tell ſirs howe you might be releeued.

uersd. ¶Howe ſirha to mende vp this matter withall:
Pretiouſe God it frettes me to the very gall.
For nowe of late that ſlaue, that varlet, that heretique, Light of the
Is come ouer the Sea, as ſome credibly tell. (Goſpell,
Whom Newſtome doth vſe in all matters as a ſtaie,
The moſt ennemie to vs in the worlde alway.
Whoſe rancour is ſuche and ſo great is his ſpight:
That no doubt hee will ſtraightway banifhe vs quight,
Vnleſſe wee prouide ſome remedie for the contrary,
And with ſpeede, this is trewth that I tell thee Crueltie.

eltie. ¶His woundes, hart, and blood, is hee come without any naye?

rāce. ¶Yea verely, for with theſe eyes I ſawe him to daye,

eltie. ¶Now I would hee were here, I woulde ſo dreſſe the ſlaue,
That I warrant hee ſhould beare mee a marke to his graue.
Firſt I woulde buffet him, thus, then geue him a fall,
Afterwarde I would taſhe out his braynes at the wall.

rice. ¶Holde your handes you rude knaue or by goddes bodie I ſweare,
I wyll quickely fetche my fiſt from your eare.

uersd. ¶Tuthe tuſhe it auailes naught, to chafe, nor to chide,
It were more wiſedome with ſpeede ſome redreſſe to prouide.

eltie. ¶Redreſſe? nowe by goddes guttes I will neuer ſtaye,
Tyll I finde meanes to ridde the beaſt out of the waye.
I wyll cut him of the ſtampambes I holde him a crowne,
Where ſo euer I meete him, in countrie, or towne.

rāce. ¶What order you will take it were beſt make relation,
For moe wittes as you knowe, may do better then one.

eltie. ¶I wyll do then what ſo euer ſhall come in my head,
I force not I, ſo the vyllaine were dead.

rice. ¶And of my furtherance, what ſo euer I may do you, be ſure,
Your good ſtate againe, if I can, to procure,
With my vttermoſt helpe to ſuppreſſe yonder Raſcall,

For

For by the maſſe you Papiſtes I like beſt of all.
¶Then can wee not do amiſſe I coniecture lightly, Peruc
For where as al theſe come, Peruerſe doctrine, Auarice, Ignorance, &
There goeth the hare, except all good lucke goe awaie. (Cruelty:
But ſirs it is good, leſt your names you diſcrie,
To tranſpoſe them after ſome other kinde,
Els bee ſure with the people much hatred to finde.
As for Peruerſe doctrine, ſounde doctrine: for Ignorance, Simplicitée
With theſe coulours of late our ſelues cloked haue wee.
¶What then ſhall I Crueltie bee called in your iudgement? Cruc
¶Mary Iuſtice with Seueritie, a vertue moſt excellent. Peru
¶What will you terme Auarice, I pray you let mee heare? Aua
¶Euen Frugalitie, for to that vertue it commeth moſt neare. Peru
¶Contente by his woundes I, but wee muſt looke to our feete, Aua
Leaſt wee ſtumble in theſe names when ſo euer wee meete.
¶Yea ſee you take heede to that in any manner of caſe, Peru
So may you delude the people in euery place.
¶Come then it is time hence that away wee departe. Cru
¶Wee are redie to follow, with a moſt willyng hart. Ignc
¶But ſirs, becauſe wee haue taried ſo longe: Aua
If you bee good fellowes, let vs depart with a ſonge.
¶I am pleaſed, and therefore let euery man Cru
Follow after in order as well as hee can. The firſt Songe.
Well handled by the maſſe on euery ſide.
Come Auarice, for wee two will no longer abide.
¶Farewell to you bothe, and God ſende you ſucceſſe, Pen
Suche as may glad vs all in your preſent buſineſſe.
Now they bee departed, and wee may not tary,
For it lieth vs vpon all to bee ſturrying by S. Mary.
New Cuſtome preuayleth much euery where,
But no matter, they bee fooles that do geeue him ſuche eare.
Let olde Cuſtome preuayle rather, it is better then new,
This all will confeſſe, that thinke Scripture is true.
Do as thy Fathers haue doone before thee (quoth hee)
Then ſhalt thou bee certayne in the right way to bee.
And ſure that is better then to follow the trayne
That eche man inuenteth of his owne proper brayne.
Whiche hath brought the worlde to this caſe, as wee ſee,

That euery day wée héere of some notorious heresie.
Yet all is the Gospell what so euer they say.
Well if it chaunce that a dogge hath a daye,
Woe then to Newcustome, and all his mates, tushe, tushe,
No man the Gospell will esteeme then a rushe.
What will that other Heretike do Light of the Gospel I pray?
Dare not once shewe his face moze then wée at this day.
But come Ignozance let vs follow after apace,
Foz wée haue abidden all to long in this place.

ace. Let vs go then, but by the Masse I am vengeance dzie,
I pzay thée let vs dzinke at the alehouse herebie.

ersd. Content in sayth, thither with speede let vs hie.

Actus. 3. Scena. 1.
Light of the Gospell, Newcustome, Peruerse doctrine.

of Yey be not this way as farre as I can see:
spel Unlesse they haue hidden them selues vp pziuilie.
Foz in pzesence of Light of the Gospel, and Pzimatiue Con-
Undoubtedly such repzobates can haue no habitation (stitution:

ust. Verely I do finde it so euen as you haue saide,
Foz at your sight they all flie away as dismaide.
Wherefoze I haue great cause to geeue you thankes Light
Of the Gospell, that put thus my Enemies to flight.

of May they be my enemies also, that be enemies to you.
In so muche as your dealinges be both vertuouse, and true.
Foz what is the Gospell else wherof I am Light,
But Trewth, Equitie, Ueritie, and Right?
They be enemies to God too, and all liers impure:
In so muche as hée is called Ueritie in the Scripture.
And the lying lippes with speakers of vanitie,
The Lozde him selfe will reuenge with extremitie.
But see, what is hée that apzocheth so nie?

ust. Of whom I tolde you it is Peruerse doctrine verelie.

of. Then let vs a little steppe out of the waye,
If haplie wé may heare what hée will say.

sd. A sirrha by my trothe there is a very good vaine:
Ignozance hath well lyned his cappe foz the rayne.

I coulde haue taried longer there with a good wyll,
But as the prouerbe ſaith it is good to keepe ſtill.
One head for the reckning bothe ſober and wiſe,
Wherefore in this thinge I haue followed that guiſe.
Ignorance is but a dolte, it is I that muſt drudge,
For neede they ſay maketh the olde wife, and man both to trudge.
Suche ſnares wée ſhall laye for theſe Heretikes I truſt,
That Newcuſtome, and his fellowes ſhall ſome lye in the duſt.
If Cruelthe may preuaile, hée will neuer ſtake?
Tyll hée haue brought a thouſand of them to a ſtake.
Auarice hath promiſed to do what in him laye,
Who hath ben in greate credite with the worlde alway.
But if Ignorance may get place, there ſhall wée do well,
Then adewe all idle heretikes, and vaine talke of the goſpell.
For me Peruerſe doctrine this ſhall be my fetche,
To keepe conſtant the mindes of all I can cetche,
Leſt theſe gloſers ſometimes they chaunce to heare preaching,
And thereby be conuerted, and credite their teachinge.
For I truſt ſhortly to bring it to paſſe,
That leſſe knowledge of the Goſpell ſhall ſerue by the maſſe.
¶ Let vs incloſe him that hée may not flie, Ligh
Elſe wyll hée be gone when hée doth vs eſpie.
O impe of Antechriſt and ſéede of the deuyll,
Borne to all wickednelſe, and nuſled in all euyll.
¶ Nay thou ſtinking Heretike art thou there in déede? Peruc
Accordinge to thy naughtines thou muſt looke for to ſpéede.
¶ Goddes holie worde in no wiſe can be hereſie, New
Though ſo you terme it neuer ſo falſly,
¶ Yée precious whorſon art thou there too? Peruc
I thinke you haue pretended ſome harme mée to do.
Helpe, helpe, I ſay, let mée be gone at once,
Elſe I will ſmite thée in the face with my fiſt by goddes bones.
¶ You muſt be contented a little ſeaſon to ſtay, New
Light of the Goſpell for your preſſe hath ſome thing to ſay.
¶ I will heare none of your preachinges I promiſe you playne, Peru
For what euer you ſpeake it is but in vayne.
¶ In vayne it ſhall not be ſpoken, I know very well. Ligh
For God hath alwaies geuen ſuche power to his Goſpell,

That where euer, or by whom declared it bee,
It shall redounde vnto his owne honour, and glorie.
God is glorified in those whom hee doth elect,
God is glorified in those also whom hee doth reiect.
The elect are saued by that in the worde they beleeue,
But the other because no credence they geeue
To the truthe, cannot bee but blameable,
Committyng a fault of all faultes most damnable.
For, Si ad eos non venissem saieth Christ our Sauiour,
If I had not come vnto them with the worde, this is sure,
In farre better case the vnfaithfull had ben,
For in this one respect they had had no sinne.
But where the trueth is, and yet there contemned:
Of Christ his owne mouth all suche are condemned.
Thus the Gospell of Christ be it receiued, or no:
Sheweth the glory of God where so euer it go.
¶ I were contente to abide, and knowe your pleasure.
But for businesse at this time I haue no leysure:
¶ What leisure ought a man at all times more to haue,
Then to endeuour bothe his body, and sowle for saue?
¶ For that care, all other cares wee must set a side.
¶ Say on then, for paciently I minde to abide.
¶ Not to heare what is spoken is onely sufficient,
But to put it in practise with sincere intent
What so euer is taught vs concerning good doing,
Expressing it plainely in our vertuous lyuing.
¶ What? what would you haue mee in liuinge expresse?
¶ Euen the Gospell, which is nothing else doubtlesse
But amendment of life, and renouncing of sinne:
With displeasure toward your selfe for the faultes you were in.
¶ How shall I displease my selfe in sinne I would knowe?
¶ In considering that nothing bringeth man so lowe
Out of Goddes fauour, as sinne, nothing setteth him so hie,
As lothing the same: and calling to him for his mercie.
¶ Verely I am sorie for my forepassed demeanour,
But that can not auaile mee but little I am sure.
¶ Why thinke you so? boldely tell me your minde?
¶ Because Goddes mercie is farre enough behinde.

¶ Goddes mercie is at hande, if you repent faithfully. Light
¶ I repent my ſinnes, and for them am ſorie hartely. Peru
But how ſhall I be ſure mercie for to obtaine?
¶ Credite mee trewly, for my woordes are not vaine. Light
I am Light of the Goſpell, and haue full authoritie
To pronounce to the penitent forgiuenesſe of iniquitie,
So that in aſking you put your aſſurance to ſpede,
Then no doubt you haue obteyned mercie in deede.
¶ This aſſurance, how commeth it? declare I pray you. Peru
¶ In thinking that Chriſt his woordes, and promiſes are trewe. Ligh
And as hee can not deceiue: ſo can not be diſceiued,
Which faith of all Chriſtians muſt nedes be receiued.
¶ What thing is Fayth, I pray you recite? Peru
¶ A ſubſtance of thinges not appering in ſight, Ligl
Yet which wee loke for, for ſo ſaincte Paule doth define,
To the Hebrews the.xi chap. and the firſt line.
¶ How to purchaſe this Faith, I would I could tell: Pe
¶ Certeinly by mée alſo the light of the Goſpell. Ligl
For fayth commeth by the woorde, when wee reade, or heare.
As by the ſame Sainct Paule it doth plainely eppere.
¶ Geue mee leaue then to embrace you I pray you hartely. Pen
¶ With all my very heart I receiue you courteſely. Ligl
¶ To thée I geue moſt humble thankes, O God immortall, Pen
That it hath pleaſed thée mee from my wickednesſe to call,
And where as I deſerued no mercie, but iudgement:
Yet to powre downe thy pardon on mee moſt aboundant.
Reuoking mee from reprobates, and members of Hell,
To win mee in ſocietie with the Light of the Goſpell.
¶ Stande vp, there is ſomewhat elſe yet behynde. Ligl
¶ I wholly yelde my ſelfe to you, vſe mee after your minde. Pen
¶ Peruerſe doctrine you ſhall be calde no more after this, Ligl
But Sincere doctrine, as now I truſt your trewe name is.
¶ By Goddes grace while I liue I will ſo endeuour Pen
That my life, and my name may accorde thus for euer.
¶ Then all wicked companie you muſt cleane forſake, Lig
And flie their ſocietie, as a tode, or a ſnake:
¶ I abanden them quite, what ſo euer they bée. Pen
¶ Well Sincere doctrine harken alſo vnto mée, Nev

Whom néedes you muſt followe if you wyll do well,
Since you haue imbraced the Light of the Goſpell.
I am not Newcuſtome, as you haue ben miſled.
But am primitiue Conſtitution, from the verie head
Of the Church, which is Chriſt and his diſciples all,
And from the fathers at that time taking Originall.
By mée then you muſt learne for your owne behaſt,
And for all vocations what is iudged the beſt.
ers d. ¶ I receaue you gladly with thankes for your ientilnes,
At your handes craning earneſtly for my treſpas forgyuenes.
cuſt. ¶ It is eaſly forgeuen,
ersd. ¶ Now as towching my apparell what councell do you giue?
For I ſée well that in the Conſtitution Primitiue:
They vſed no ſuche garment as I haue on heare,
But faſhioned it after ſome other maner.
cuſt. ¶ So did they trewly, I confeſſe it in déede.
But in ſuche things a man ought not to take ſo greate héede.
For the wearing of a gowne, cap, or any other garment,
Surely is a matter, as mée ſéemeth, indifferent.
Yowbeit wyſe princes, for a difference to be had:
Hath commaunded the clargie in ſuche ſorte to be cl d.
But hée who puttes his religion in wearing the thing:
Or thinkes him ſelfe more holy for the contrarie doing:
Shall proue but a fole of what euer condition,
Yée bée, for ſure that is but meere ſuperſtition:
Other thinges there be which haue ben abuſed,
Tollerable enough if well they were vſed.
Wherefore vſe your apparell, as is comely, and decent,
And not againſt Scripture any where in my iudgement.
of ¶ So ſure, for god waieth not, who is a ſprite,
ſpel Of any veſture, or outward apparance a mite.
So the conſcience be pure, and to no ſinne a ſlaue,
That is all which hée moſt gladly would haue.
uſt. ¶ Well, theſe hauing declared, and ſufficiently taught:
And I truſt on your parte perceaued as they ought:
By your patience I minde to departe for a ſeaſon.
of, ¶ If your buſineſſe bée ſo, it is but reaſon. (I haue found,
uſt, ¶ With great thankes vnto you Light of the goſpel for the ientelnes

At

At your handes, as of due desert I am bound.
¶ The Lorde be your guide whither so euer you departe. Light
¶ Humble thankes sir I yelde you from the bottome of my hearte. Perue
Albeit in this parte so small be my skyll,
That I may not performe them accordyng to my wyll.
¶ The peace of God be with you both, for euer more. Exit. New c

Edification entreth.

Where so euer Light of the Gospell goeth before: Edifi
There I Edification do followe incontinent,
As vnto the same a necessary consequent.
For though the letter alwaies, worke not that effect:
Yet surely in the congregation of Goddes elect,
Where the light and force taketh place: there Edification
Shall right must I make my habitation.
Endeuour then alwaies mee to retaine,
So shall your doctrine not be gyuen in vayne.
¶ I receiue you most gladly, and I trust in the Lorde, Perue
That for euer hereafter wee shall well accorde.
¶ I trust so, Felicit
¶ Fare you well, now you are not alone, Light
For this small while I must needes begone.
Here, take at my handes this Testament booke,
And in mine absence therein I pray you ernestly looke.
¶ Your commandement shalbe done, with thankes for your councel. Perue
¶ Then shall ye sure finde great delight in the Gospell. Exit. Light

Assurance entreth.

Edification without assurance vayleth not muche. Assurā
Yet where they both do meete: surely there Force is suche,
That to Goddes kingdome they open the way,
The swete place of rest, and perpetuall ioye.
For assurance in Christ Iesus without any manner further merite:
Is fully sufficient goddes fauour to inherite.
Wherefore Light of the Gospell willed mee soe,
That to you Edification with all speede I should goe.
So that with Sincere doctrine wee ioyned in vnitie:
Might in short time conduct him to goddes perfect Felicitie.
¶ I embrace you Assurance that blisse to obtaine. Peruers
¶ Then bee you assured, that you shall not bee vayne. Assurā
For if that Christes woordes, be faithfull and iust:

Goddes perfect Felicitie is not far hence I truste.

Goddes Felicitie entreth.

Verely where Edification, and Assurance in deede are ioyned:
Goddes Felicitie is at hande, it may not be denied.
Which hée promiseth to suche as bée in his grace,
With Assurance that certainely the same they shall haue.
Which Felicitie in person heere I do represente,
Who by God him selfe to the faythfull am sent,
Prepared for them, as hée plainely hath sayde,
Since the time that the worldes foundations were laide.
Wherefore giue thankes vnto hym doubtlesse you owe,
That it would please him suche giftes on you to bestowe,
The most precious thing, which mannes reason doth excell,
No minde can conceaue, muche lesse tongue can tell.
To him therefore let vs geue all maner prayse,
That beareth such affection to mankinde alwaies.
O Lorde thine honour might be great in heauen so hie,
And throughout the whole earth thie euerlasting glorie.
Géue grace to thy people, that after this transitorie
Life, they maye come to thy perfect Felicitie.
Defende thy Churche, O Christ, and thy holy congregation,
Bothe heere in England, and in euery other nation.
That wée thy trewth may attaine, and still followe the same,
To the saluation of our soules, and glorie of thy name.
Preserue our noble Quéne Elizabeth, and her councell all,
With thy heauenly grace, sent from thy seate supernall.
Graunt her, and them longe to lyue, her to raigne, them to see,
What may alwaies be best for the weale publiques commoditie.

The second songe.

FINIS.

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